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THE Preſent GOVERNMENT of ENGLAND in CHURCH and STATE. Aſſerted againſt the Oppugners of the Lord Biſhop of *Chicheſter*'s Sermon on King *Charles*'s Martydom; and all ſuch Anarchical and Infidel Pretenders to more perfect Schemes. In a Letter to the Reverend Mr. GEORGE LAVINGTON, Canon-Reſidentiary of St. *Paul*'s. By *Titus Britannicus*, formerly Member of the *Conſtitution Club* at *Oxford.*

Licentia, niſi coerceatur, parit audaciam, quæ ad omne flagitium & facinus avadet.

N°. 11.

The Advantages of LEARNING.

A

SERMON

Preached at

FELSTEAD-CHURCH

IN

ESSEX,

Auguſt 12th, 1736.

On occaſion of the *Annual Meeting* of the Gentlemen Educated at the FREE-SCHOOL there.

By *THOMAS BERNARD*, M. A.
Vicar of *Earls-Coln*, in *Eſſex*.

Publiſhed at the Requeſt of the Stewards, and many other Gentlemen and Clergymen, there preſent.

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MDCCXXXVI.

To the Right Honourable

Sir *JOHN WILLIAMS*, Kt.

Lord Mayor of the City of *London*,

The Rev. Mr. *JOSEPH MARTON*,

STEWARDS.

AND

To the Right Hon. the Lord Maynard,
The Hon. Charles Maynard, Eſq;
Sir Robert Abdy, Bart.
Sir John Dyer, Bart.
Thomas Bramston, Eſq,
Jacob Houblon, Eſq;
Richard Price, Eſq;
The Rev. Mr. Wyat, Maſter of the School. And

To the reſt of the Gentlemen and Clergymen, Then and There aſſembled,

This *Sermon* is humbly Dedicated by

Their moſt Obedient,

And Moſt humble Servant,

Thomas Bernard.

PROVERBS Chap. I. the former Part of Verſe 5.

A wiſe Man will hear, and will encreaſe Learning.

THESE are the Words of the Wiſeſt, as well as the moſt Learned of the Sons of Men; and if the Spirit of God had not declared him, this alone had been a ſtrong Inducement to think him, ſo: that when the Giver of all good Gifts had given him his Choice thereof, he asked for Wiſdom and Knowledge; for there is not perhaps a greater Indication of being wiſe, than an earneſt Deſire and a ſtudious Endeavour to be ſo: *A wiſe Man will hear, and will encreaſe Learning.*

This Aphoriſm therefore, when we conſider the Author of it, not only as accom-

accompliſhed with all Human Wiſdom, but inſpired with Divine, beſpeaks our moſt ſerious, and attentive Regard.

The Learning recommended in my Text, hath for its Object, not only Divine matters, but Human alſo, as appears both from the Context, where it is ſaid, that *A Man of Underſtanding ſhall attain unto wiſe Counſels, to underſtand a Proverb and the Interpretation, the Words of the Wiſe, and their dark Sayings*; and alſo by *Solomon*'s own great Attainments therein; for *He ſpake three Thouſand Proverbs; he ſpake of Trees from the Cedar-tree that is in* Lebanon, *even unto the Hyſſop that ſpringeth out of the Wall; he ſpake alſo of Beaſts, and of Fowl, and of creeping Things, and of Fiſhes.*

Ver. the 5th, and 6th, of this Chap.

1 Kings iv. 32. and the 9 following Verſes.

The Knowledge of Religion is without diſpute, and beyond compariſon the moſt Uſeful Knowledge, both with regard to Society in general, and to every particular Member thereof: as conducing moſt to the Happineſs of every Individual, as well as to the publick Good: And therefore alſo the Study of this Knowledge muſt be the ſame.

But after a juſt Precedence given to Divine Science, let Human Learning have its due Eſteem, as being very uſeful in its Order, both to Ourſelves, and to our Fellow Creatures.

A juſt

A juſt Eſtimate of the Value of which, may be taken from the Senſe of ſage Philoſophers, wiſe Law-givers, and the moſt civilized Nations.

The Education and Inſtruction of Youth is a Matter of that Moment, that *Ariſtotle* thought it not fit to be intruſted with the Parent, but with the Publick, as having the greater Intereſt therein. *Plato* lays down ſuch ſtrict Rules in this Caſe, as are perhaps impracticable, and fitted only to his ideal Commonwealth; and it was a remarkable Saying of that great Philoſopher, 'That thoſe Commonwealths were happy, where either Philoſophers governed, or their Governours philoſophized.'

It was a Law of *Charondas*, 'That all the Children of his Citizens ſhould be inſtructed in the liberal Sciences;' the genuine Effect of which, is, to poliſh and civilize their Minds, to inſpire them with good Manners, and train them up to Virtue, which is the Foundation of the Happineſs of any State, and is equally neceſſary to all its Members: With this view he appointed Stipends for publick Maſters, to the end that Inſtruction being free, it might be common; for he looked upon Ignorance as the greateſt of Evils, and the Source of all Vices.

Vid. *Rollin's* Hiſtoire des *Egyptiens*, &c. Vol. iii. p. 509.

The

The ſame has been the Senſe, and the ſame the Practice of moſt civilized Nations, and wiſe Law-givers.

1 Kings iv. 30. For the Learning of the *Egyptians* we have the divine Teſtimony. *The Wiſdom of* Solomon, we read, *excelled all the Wiſdom of the* Eaſt *Country, and the Wiſdom of all* Egypt; and *Moſes*, we are told, was learned in all the Wiſdom of the *Egyptians:* Which, by the way, ſhews the divine Approbation of Learning, in that God ſhould ſo providentially train Him up in Learning, whom he had deſigned for a Leader and Law-giver to his People.

Univerſ. Hiſt. And for the Regard which the *Egyptians* paid to Learning, we need no better Proof than that they required it not only in their Prieſts, but in their Princes alſo, who were conſtantly attended by the Sons of their Prieſts of the moſt diſtinguiſhed Birth and Character, (who had themſelves been trained up by a ſuitable Education) that their Princes, by ſuch Intercourſe and Converſation, might be well formed in Principles of Learning and Virtue.

Boſſuet Evêque de *Meaux* ſur les *mœurs* des *Perſes*, &c. ‘ ’Tis almoſt incredible, ſays an eminent Hiſtorian, how much Philoſophy contributed to the Preſervation of the *Grecian* State; the more they were free, ſays he, the more neceſſary it was by ſtrong Reaſonings, to eſtabliſh amongſt

'mongſt them Precepts of good Man-
'ners and Rules of Society.' *Pythago-*
ras, *Thales*, *Socrates*, *Plato*, and many others, repleniſhed *Greece* with ſuch good Precepts: 'But why, ſays he, do I ſpeak 'of Philoſophers? The Poets themſelves 'who were in the Hands of the People, 'inſtructed no leſs than they diverted 'them; the moſt renowned Conquerors 'looked upon *Homer* as a Maſter who 'taught them to govern; and this great 'Poet taught the People no leſs to o-'bey, and to become good Citizens.'

'It is no Wonder, ſays another famed 'Author, that the *Athenians* devoted 'themſelves in a particular manner to 'the Study of Eloquence; for it was 'That which opened a door to the firſt 'Poſts of Truſt, which had the Aſcen-'dant in all their Aſſemblies, which de-'cided the moſt important Affairs of 'State, and which gave almoſt a ſove-'reign Power to thoſe who had the Ta-'lent of ſpeaking well: To the Study 'of Rhetorick they joined that of Phi-'loſophy, under which, ſays he, I com-'prehend all thoſe Sciences, which make 'a Part of it, or have any Connection 'with it.' *Rolin's* Hiſtoire, &c. Vol. 4. p. 548.

The Acknowledgment of *Alexander the Great* to his Preceptor *Ariſtotle* is well known: that he was more indebted

to Him for teaching him to govern a Kingdom, than to his Father *Philip* for leaving him one to govern.

And for the Force of Eloquence, we have the Teſtimony of a greater Man, his Father *Philip*, I mean, who, ſpeaking of *Demoſthenes*, confeſſes, 'that his 'Eloquence alone did him more Harm, 'than all the Troops, and all the Fleets 'of the *Athenians*: His Harangues, he 'tells us, were like ſo many Machines 'of War, and ſo many Batteries erected 'againſt him, by which he overthrew 'all his Projects, and ruined all his En'terprizes, without any Poſſibility of 'putting a ſtop to the Effect of them: 'I myſelf, ſays *Philip*, if I had aſſiſted 'at the Aſſembly, and had heard that 'powerful Orator harangue, ſhould 'have been one of the firſt for declaring 'War.'

Lucian in Encom. *Demoſthenis.* Vid. *Rolin* Vol. 5. p. 631.

The *Spartans* were indeed a great Commonwealth, and *Lycurgus* a famous Law-giver; but his not taking Care about the Learning, as well as about the Morals of his Youth, hath by wiſe Men been juſtly thought a Defect in his Inſtitution.

Tillotſon's Serm. of Educat.

The *Roman* Arts extended as far and wide, as the *Roman* Arms; and it is Matter of Diſpute, whether that great People excelled moſt in fine Writers, or brave

brave Commanders: Certain it is, that they have not left behind them more laſting Monuments of their military Proweſs, than of their polite Literature, which will endure the Teſt of Time, when their Pillars and all the Trophies of their Victories ſhall be mouldered to Duſt, and their Highways worn out and diſappear.

Cicero tells us, 'that it was an infalli- De Orat.
'ble Maxim amongſt them, that without
'Eloquence it was impoſſible either to
'attain to, or to defend any conſiderable
'Truſt in the Commonwealth.' And he introduces *Craſſus* 'as denying any Per-
'ſon the Character of a finiſhed Orator,
'who does not poſſeſs in ſome degree all
'the Qualities both native and acquired,
'that enter into the Compoſition of a
'general Scholar.'

The grave *Cato* indeed at firſt oppoſed the *Grecian* Literature, fearing leſt the *Roman* Youth ſhould prefer the glory of Speaking to that of Acting, but his learning *Greek* himſelf in his old Age, is a ſhrewd Sign that he changed his Opinion.

But when I am ſpeaking of great and civilized Nations, it would be an Omiſſion to paſs by our own: And here, we may ſay of Learning, what the Spirit of God foretold of Chriſtianity, that *Kings have been its nurſing Fathers, and Queens*

its nurſing Mothers: We have had a long Succeſſion of Princes and other publick ſpirited Souls, who have ſumptuouſly founded and liberally endowed Seminaries of ſound Learning and ingenuous Education, from a Senſe they had of the Glory of God, and the Good of Society; and what numberleſs Advantages have accrued both to the Glory of God, and the Good of this Nation, from theſe pious Inſtitutions, no one here can be ignorant.

Such have been the Sentiments of ſage Philoſophers; ſuch the Senſe of our own, and other civilized Nations, with regard to Human Learning.

And good Reaſon there is for ſuch a Regard.

Firſt, As it is an Improvement of the Mind.

Secondly, As it helps us to ſpend our Time agreeably, and ſweetens the Cares of Life with many pleaſing Thoughts and Reflections.

Thirdly, As it qualifies us to do the more Good in the World.

And *Fourthly*, As it is uſeful to the Concerns of Religion.

Firſt, As it is an Improvement of the Mind.

It is the Opinion of Philoſophers that Human Souls are equal, that Nature, like

like a juſt and impartial Mother, as ſhe has made us all out of the ſame Clay, ſo ſhe has equally divided Reaſon and Underſtanding amongſt us as a common Portion, and given us intellectual Powers and Faculties of the ſame Size and Scantling; and, that they exert themſelves ſo differently in their Operations; that the Soul of one ſhall ſeem as much ſuperior to that of another, as his doth to that of a Brute, that this mighty Difference is owing not only to the various Temperament of the Body and Contexture of the Brain, but in good meaſure to the different Manner of their Education: 'Tis This which cultivates and improves the Soil into Riches and Fruitfulneſs, that would All without it be Barren and Wilderneſs; 'tis This which forms out of the ſame Wood a Piece fit to adorn the Temple of God or the Palaces of Princes, that would otherwiſe have been but a heavy and a uſeleſs Block.

I will not deny that there are many Perſons formed by Nature for great Affairs, and I will allow, that Nature without Art or Learning conduces more to this Purpoſe, than Learning without Nature: but it muſt at the ſame time be allowed, that Art and Nature muſt meet together to the finiſhing of a great Man: And it cannot be denied, that in ſome

Perſons

Perſons ſuch hath been the Force of a ſtrong Application to Study, that, in ſpight of a heavy Genius, they have arrived to conſiderable and laſting Improvements, inſomuch that one would be apt to think of them, when they became Proſelytes to Learning, what the *Jews* fancied of the Proſelytes to their Religion, that they had a new Soul put into them.

Mr. *Locke.* It is the Opinion of a late ingenious Philoſopher of our own Nation, and I think Mankind are generally come into the ſame Way of thinking, 'That the Soul 'of Man is at firſt but a *Tabula raſa*, a 'Kind of fair unwritten Paper, till it has 'received Impreſſions from without, and 'improved upon them by its Faculty of 'Reflection;' conſequently that 'tis only Wiſdom and Inſtruction, that fill it with fair and excellent Characters, that write Things upon it in their natural Shape and Order; that draw them to the Life, and in their true Colours and Poſtures, and deſcribe upon it the greateſt Concerns that are or have been in the World: And by their Means it becomes a delightful Store-houſe of the richeſt Truth and moſt valuable Knowledge.

John vii. 15. That Expoſtulation of the *Jews*, with regard to our Saviour, *How knoweth this Man Letters, having never learned*, had

had been a very juſt one, if applied to any other but a Perſon divinely inſpired.

To this purpoſe the Son of *Syrach* argues well, *How can he get Wiſdom that holdeth the Plough, and glorieth in the Goad that driveth Oxen, and is occupied in their Labours, and whoſe Talk is of Bullocks. The Wiſdom of a learned Man,* ſays he, *cometh by Opportunity of Leiſure; and he that hath little Buſineſs ſhall become wiſe.* Ecclus. iii. 25. Ver. 24.

To have the Mind well furniſhed with Ideas, *i. e.* with Wiſdom and Knowledge, there muſt be Opportunity of Leiſure, there muſt be diligent Inſtruction in Languages, thoſe Keys of Learning; there muſt be cloſe Application of Study, there muſt be an attentive Converſation both with Books and Men.

Reaſon is the great Perfection of human Nature; but, like a Diamond, it is naturally rough, till Education poliſh it and ſet it well. Without that, it uſually degenerates into Sottiſhneſs and Senſuality, as we ſee in the untaught and uncivilized Part of Mankind.

As nothing is ſo perfective of our Beings, ſo much worth our Care and Endeavours, as a wiſe and well improved Mind; ſo a Defect of Reaſon and Underſtanding, is looked upon as one of the greateſt Blemiſhes of Human Nature; and

and there is nothing ſo low and contemptible in the Opinion of the World, as to be a Fool and a Blockhead: Nay ſo extravagantly far do Men carry this Notion, that, for the moſt part, they had rather you ſhould impeach their Morals, than their Wiſdom and Underſtanding.

And what is Wiſdom and Underſtanding, but a Mind filled with true Conceptions and lively Ideas; ſtored and enriched with the beſt Knowledge of Things; the opening it to the nobleſt Truths, and letting it ſee and behold all Things that God and Nature has ſet around it, and making uſeful Improvements by proper Reflections upon them.

And when the Mind is thus furniſhed, It helps us to ſpend our Time agreeably, and ſweetens the Cares of Life with many pleaſing Thoughts and Reflections: Which was my *ſecond* Particular.

The upper Rank of Mankind, as well for their own Sakes, as that of Society, ſeem by the wiſe Inſtitution of Providence to be deſigned for Learning, as having ſo much Time upon their hands, which they will otherwiſe be at a loſs to ſpend uſefully, and will lie under many Temptations to ſpend unprofitably, nay hurtfully both to themſelves and others: For the Soul of a Man is an active, *i. e.* a thinking Being; ſomething

it

it muſt attend to, and when it has been long intent upon one Thing, it grows weary, and wants to be relieved by another; it is ſoon tired with the ſame Object, and will be ſtill in queſt of freſh Entertainments, for want of which, like a cloyed Stomach, it turns into a Loathing: And here Knowledge comes in as a kind Relief to a ſatiated but roving Mind; 'tis Knowledge alone that can feed it with new Repaſts, and furniſh it with infinite Variety of ſound and manly Pleaſures, Pleaſures that will never cloy.

It was a Saying of *Scipio Africanus*, 'That he was never leſs alone, than 'when alone:' The Man of ſound Learning and true Philoſophy hath an inexhauſtible Fund of Ideas treaſured up in his Mind, always ready to entertain him agreeably, as well to relieve the Fatigue of his buſy Hours, as elegantly to fill up the vacant Spaces of Time.

There is a Thirſt after Knowledge implanted in our Natures, which, like other Appetites, increaſes by being indulged; but with this happy Difference, that it is the moſt pleaſing, when moſt indulged; and the Pleaſures it leaves behind after Enjoyment are as grateful, as the Appetite was eager before.

With what Raptures have ſome great Spirits been tranſported upon a new Invention? *Pythagoras*, who travelled into *Egypt* for the Sake of their Learning, after his Return home offered an whole Hecatomb, upon his finding out the Proportion of the longeſt Side of a Right-angled Triangle to the other two. *Thales*, who alſo learned Geometry there, ſacrificed an Ox to the Gods for Joy, that he had hit on a Method of inſcribing a rectangled Triangle within a Circle. *Archimedes* was more tranſported with his Problem, and εὕρηκα, than the Prieſts and other Votaries at their moſt jovial Bacchanals.

Univerſ. Hiſt. p. 217.

But becauſe theſe Emotions are very rare and uncommon, and may be thought a Sort of Enthuſiaſm in Learning, I ſhall therefore only inſiſt upon thoſe Pleaſures which are even and laſting, and attainable by every ſtudious and inquiſitive Mind of a common Capacity.

The Field of Knowledge is large and ſpacious, there is room enough for every Genius to exert itſelf upon Objects ſuitable to its Taſte, Objects that will not fail to recompence its moſt eager Purſuits with commenſurate Pleaſures: But ſince *Art is long*, and *Life ſhort*, and that few Genius's can arrive to excel in many Things, and it is Praiſe enough to excel

excel in any one, and as the Pleaſure of Learning is the Point we are now upon, I would beg leave in a particular manner, to recommend to Perſons of ſuperior Fortunes and much Leiſure, the Study of Hiſtory, as well Sacred as Profane.

And of theſe Studies we may ſay, and with much better Reaſon, what *Tully* ſays of the Studies of his Client *Archias*, 'That they improve the Young, 'divert the Old, are an Ornament to 'Proſperity, a Refuge and Conſolation 'in Adverſity; they are a Delight to a 'Man at home, they are no Hindrance 'to him abroad; they dwell with us by 'Night, they travel with us into foreign 'Parts; if we retire into the Country, 'they attend us there.' Orat. pro *Archia* poet.

What an agreeable Entertainment muſt it yield, to ſurvey the Hiſtory of the Creation, and ſearch into the Mechaniſm of the World: To ſee how the great Geometer has made all Things in *Number, Weight, and Meaſure*, with the beſt Council and Contrivance: How admirably fitted all the Parts of the Univerſe are for the Convenience of each other, and for the Beauty and Order of the whole: and what a glorious Diſplay they ſet forth of the Wiſdom and Power of the great Creator! To contemplate the Works of the Creation is one of thoſe

Pleaſures which God himſelf enjoyed, when he ſurveyed the Work of his own Hands, and ſaw that it was very good. And whoever conſiders this with a due Attention muſt be affected with ſome ſuch pleaſing Reflection, as that of the Holy Pſalmiſt,

Pſal. civ. 24. *How manifold are thy Works, O Lord, in Wiſdom haſt thou made them all?*

And if, from the Hiſtory of the Creation, we paſs on to that of God's Governing the World, what beautiful Scenes preſent themſelves to a contemplative Mind? What can more divert and pleaſe our Thoughts, than to look back upon paſt Ages, to acquaint oneſelf with the Tranſactions and Affairs that have buſied the World, to view the diſtant Scenes and the thronged Theatre of ancient Times, and conſider all the Parts of the great Drama, that Mankind has been ever acting; to converſe with the wiſeſt Nations as well as the barbarous, to obſerve in both what is worth a curious Enquiry, to remark their different Manners and Cuſtoms, to make proper Reflections upon them, and due Improvements of them?

What Variety of Examples ſhall we find there of whole Nations as well as private Perſons injured and deſtreſſed, who have been righted and relieved by unforeſeen and unexpected Means, and ſuch

ſuch as could be imputed only to the Hand of God, who careth for the Oppreſſed, and helpeth them to right who ſuffer wrong; of proud tyrannical Oppreſſors brought low and debaſed with the Vulgar; of Villanies committed in ſecret, and where no Eye but that of the All-ſeeing God could penetrate, even theſe dark and hidden Wickedneſſes brought to light and proclaimed upon the Houſe-tops; of Authors of rigorous and inequitable Laws, who have been the firſt that have felt the ill Effects of them; of Traytors who have been puniſhed and cut off by thoſe very Perſons for whoſe ſake they committed the Treaſon.

Theſe Inſtances, with numberleſs others of the like nature, which all Hiſtory, as well Profane as Sacred is full of; as they ſet forth the Juſtice of God, ſo at the ſame time they afford a pleaſing Reflection to the Mind of Man, and cauſe him to break forth with the pious Pſalmiſt, *Righteous art thou, O Lord, and upright are thy Judgments.* Pſal. cxix. 137.

There is another Branch of Hiſtory, which it would ill become me in this Place to paſs over in Silence, I mean the Hiſtory of our Redemption; that God ſhould ſend his only beloved Son into the World to take our Nature upon him, and to ſuffer Death upon the Croſs, to purchaſe

purchaſe for us the Pardon of our Sins, and immortal Life and Happineſs in a future State.

When poor helpleſs Man conſiders this, how can he chuſe but cry out in an Extacy of Admiration and Joy, *Lord what is Man that thou haſt ſuch reſpect unto him, or the Son of Man, that thou ſo regardeſt him?* When ſinful Man ſeriouſly revolves this great Tranſaction in his Mind, ſurely he muſt ſenſibly feel, and thankfully acknowledge, that *it is* a joyful as well as a *faithful Saying, that Jeſus Chriſt came into the World to ſave Sinners.*

Pſal. cxliv. 3.

1 Tim. i. 15.

Give me leave, before I diſmiſs this Head, juſt to point at another Source of the Pleaſures of Learning, to wit, that by teaching us to govern our Paſſions, it ſhews us the Way to avoid thoſe Diſcompoſures which ruffle and tear our Souls, and helps to introduce a calm Serenity of Mind, which is itſelf one of the greateſt Enjoyments of Life, and gives a grateful Reliſh and Stability to all our other Enjoyments.

And as it will entertain us with agreeable Pleaſures, ſo in the

Third Place, (and which will be no ſmall Addition to our Pleaſures) it will qualify us to do the more Good in the World.

A Man

A Man of true Goodneſs, tho' otherwiſe of ſmall Accompliſhments, will always make an amiable Figure in Society, and be a valuable Part of it. But his Character will be ſtill more beautiful, and his Capacity of doing Good more enlarged, if, together with his Virtue, he hath acquired an extenſive Knowledge: Thus qualified he may be a ſort of God upon Earth, ſo uſeful, ſo beneficent to his Fellow Creatures; both able and willing to adviſe them in all their Straights, to aſſiſt them under all their Difficulties, to prevent frivolous and vexatious Lawſuits, and make Peace amongſt his Neighbours; to preſcribe Rules for their Health, and Medicines for thoſe that want it; to diſcharge all Truſts, take Care of their Affairs, execute their Wills, be an Huſband and Father to the Widow and Fatherleſs.

With theſe Accompliſhments, and thus exemplified, how amiable is the Character of a Country Gentleman? What Eſteem and Reverence will all Men have for ſuch a one? How will they almoſt adore him, as their Oracle, their common Patron and Benefactor? How ready will they be to ſerve him upon all Occaſions? and tho' he may not be dignified with Titles of Honour, or Poſts of Truſt, yet all Mankind will pay a voluntary Tribute of Honour to ſuch

ſuch a Perſon: And indeed Honour is moſt due to that Perſon, from whom the World receives moſt Good.

Vid. *Rollin's* Hiſt. Vol. 4 p. 369.

'To be a publick Man, ſays *Plutarch*, 'there is no need to be actually in Office, to wear the Robes of Magiſtracy, 'or ſit upon the Tribunal of Juſtice: 'many of thoſe that do ſo, ſays he, tho' 'they may be honoured with great 'Names of Orators, Pretors, or Senators, yet if they have not Merit, they 'ought to be regarded as private Men, 'nay, and often deſerve to be debaſed 'amongſt the loweſt of the People: But 'he that knows how to give good Counſel to thoſe that ask it, to animate his 'Fellow Citizens to Virtue, to inſpire 'them with Sentiments of Probity, Equity, Generoſity, and Love of their 'Country, This, ſays he, is the true 'Magiſtrate and the Man of State, of 'whatſoever Condition he be, or in what 'Place ſoever he be found.'

And if an extenſive Knowledge be ſo beneficial in private Life: how much more muſt it be ſo in a publick Station?

Ibid. Vol. 3. P. 399.

That which Hiſtorians tell us of the Care which *Pericles* took to improve his Mind by the Study of the Sciences, and to exerciſe himſelf in the Art of Speaking, is a great Leſſon for Perſons deſigned

ned for important Places of Truſt, and a juſt Condemnation of thoſe, who make no Account of all that which is called Study and Science, and bring nothing with them into their Poſts, but a vain Opinion of themſelves, and a raſh Hardineſs in deciding; who enter upon their Places without Light, and without Knowledge, as without a Call.

The above-cited Author, in a Trea- Ibid.
tiſe ſhewing that it is to Stateſmen above all others that a Philoſopher ought to attach himſelf (becauſe in forming them aright, he forms whole Cities and Commonwealths) brings for example the greateſt Men both of *Greece* and *Italy*, who owed their ſuperior Abilities to the Help of Philoſophy, which, tho' oftentimes deſpiſed by thoſe who aſpire to the Glory of Arms, yet is certainly very proper to the forming of a Hero; for the greateſt Step, towards the vanquiſhing our Enemies, is, to know how to overcome ourſelves.

And further; from this School [of Philoſophy] we may learn the great Maxims of ſound Politics, the Rule of all Duties, the Motives there are to acquit ourſelves well in every Duty; what we owe to our Country, what Uſe we are to make of our Authority, wherein true Courage conſiſts; in a Word,

what it is, that makes a good Citizen, a good Stateſman, and a great Commander.

Whilſt the Rulers of the People look back into the Hiſtory of paſt Ages, and take a View of thoſe Rocks, which their incautious Predeceſſors have ſplit upon, they may from thence take warning to avoid the like Dangers: Thence may they learn ſuch wholeſome Leſſons of Government, as no living Author would have either the Courage or the Honeſty to teach them: Hence may the Commander be furniſhed with ſuch Criterions, as ſhall frequently enable him to diſcover and defeat the Stratagems of an Enemy, whilſt he has before him in his mind all the old Plots and Contrivances of the ableſt Generals againſt each other, and knows how they have ſucceeded, or how they were prevented; what good or ill Accidents have furthered or retarded Sieges or Expeditions, and ſuch as may be in probability of happening again: Hence may the Stateſman inform himſelf what have been the Methods taken for the Riſe of the greateſt Governments, and what has been the Occaſion of their Decay; what has been the Omiſſion of Princes, in ſuffering their neighbouring States to grow exorbitant, or to breed Tumults and Seditions among their Subjects: Hence by obſerv-

obſerving on the one hand the miſerable Effects of arbitrary Power, and on the other, the more terrible Calamities of Faction, Rebellion, and Anarchy: The good Patriot, when called to ſerve his Country, may learn to preſerve ſo ſteady a Ballance between the two Extreams, that neither may prevail to the Deſtruction of the Community; hence, in ſhort, may every Branch of Government be taught ſuch Meaſures as are moſt expedient for itſelf, and for the whole Society.

To conclude this Head: Do we owe any of the Conveniencies of Life to Navigation? Navigation itſelf owes its Advancement, I had almoſt ſaid its very Being, to Aſtronomy and Geometry; and there is yet a further Improvement to be made in theſe Sciences, the Diſcovery of the *Longitude* I mean, in which the learned World has been long in labour, and the Want of which Diſcovery may ſerve to ſhew us the Advantages of thoſe, which have been already made. Do we owe the Preſervation of our Healths, or the Prolongation of our Lives in any meaſure to the Art of Phyſick? Phyſick itſelf is founded in natural Knowledge and Philoſophy, in Anatomy, Botany, and Chymiſtry. Do any Uſes accrue to Mankind from the various Spe-

cies of Mechanics? Many of their moſt uſeful Inventions and Improvements have been owing to the Study of Mathematics. Finally, even Divinity itſelf, the nobleſt of all Sciences, is founded upon the Knowledge of Morality, Languages, and Eccleſiaſtical Antiquity; which leads me to my laſt Particular.

Fourthly, To ſhew the Uſefulneſs of Learning, in the Concerns of Religion.

What is the Reaſon, that all Nations, and all Sects (ſome few Enthuſiaſts excepted) have been ſo careful to train up their Prieſts of every Kind, in Human Learning, but only, that the People might be the better inſtructed by them in Divine?

'Tis owing to human Learning, that we come at the true Senſe and Meaning of the Scriptures, from a Knowledge of the Uſages and Cuſtoms, as well as the Languages of thoſe Countries they were written in; and it is owing to Learning, that we have theſe Scriptures in our Mother-tongue. I do but mention theſe Hints; I ſhall point at two or three more to our preſent Purpoſe, and I have done. As *1ſt*, The Uſefulneſs of Human Learning in the Diſcovery of the Deity, which is the Foundation of all Religion. A Smattering of Philoſophy may make a Man Atheiſtical, as he that knows

knows leaſt, commonly thinks himſelf the wiſeſt; but a Fund of ſound Learning will engage him to be religious; the ſame Meaſures being requiſite to the Knowledge of ourſelves and of our Maker.

The great Article of Religion I am ſpeaking of has been ſufficiently proved by many Philoſophers both ancient and modern; but by none in ſo ſtrong, and ſo glorious a Light, as by a late Countryman of our own, the Glory of this Nation, and of the learned World; who, after having given the beſt Account of the Mechaniſm of the World, of the Operations and Powers of ſecond Cauſes, ingenuouſly and piouſly acknowledges the Neceſſity of a firſt Cauſe to effectuate that Gravitation, which, as a ſecond Cauſe, anſwers and accounts for all the Phænomena of the Univerſe. Here is ſuch an irrefragable Argument of a prime Mover, as muſt utterly confound all Atheiſts, and convince every rational Opponent. Sir *Iſaac Newton.*

A moderate Share of Learning will teach a Man this, that the Belief of a God has been the Belief of all Ages and Nations, of the wiſeſt and freeſt Thinkers, as well as of the ignorant and unlearned, and that there have been few ſuch Monſters of Men, as have denied it.

2*dly*,

2*dly*, The Truth of Revelation is confirmed by human Learning; whoſoever will be at the Pains to recur to the Remains of *Sanchoniathon*, and others, the moſt ancient of the Heathen Writers, will find, that allowing for the Fables, which the Heathen Theology had introduced into all Parts of their early Hiſtory, they expreſs many of the Sentiments, and very remarkably agree with the Accounts, of *Moſes* about the Creation, and give us many Hints of the Antediluvian Times; which is an additional Argument of the uncorrupted Truth of *Moſes*'s Account of thoſe Matters: I dare ſay, if the Fragments of thoſe Ancients had contradicted the ſacred Hiſtory, as they do agree with it; the Enemies of revealed Religion would have thought it a ſtrong Argument againſt it, and cried out upon it as a groſs Partiality, not to allow them as much Authority as the *Bible*.

Whoſoever will conſult *Tacitus*, *Joſephus*, and other *Roman* and *Jewiſh* Writers, will find many Things exactly to quadrate and correſpond with the Hiſtory of *Jeſus Chriſt*.

Whoſoever will carefully and candidly examine into theſe Things, will find a fair and juſt Connection between Sacred and Profane Story, as well as between the Old

Old and New Teſtament, the Prophecies and Predictions of the one, and their Completion in the other; which ought to be a mighty Confirmation of our Faith.

And tho' the Apoſtles of our Lord were moſt of them illiterate Perſons, that it might appear that the Propagation of the Goſpel was owing not to the Art or Wiſdom of Man, but to the Power of God; yet was it introduced into the World in a learned and polite Age, that whilſt the plain Simplicity of this new Doctrine ſhould paſs the Examination of the moſt curious and inquiſitive, and ſtand Proof againſt the Prejudices of a learned World; that whilſt many of the greateſt Maſters in the Schools, of the Rhetoricians and Philoſophers, as *Juſtin Martyr*, *Irenæus*, *Clemens*, *Origen*, and divers others, without any worldly Motives, and in ſpight of all Diſcouragements, became the moſt ſtrenuous Advocates for Chriſtianity, it might appear that its Author was divine.

Thus we ſee, that tho' for wiſe Reaſons the Apoſtles, as I ſaid before, were moſt of them unlearned themſelves, yet the All-wiſe God thought fit to make uſe of Human Learning, as one great Means of the Propagation of the Goſpel.

And if we wanted any further Eſtimate

mate of the Service of Human Learning to Chriſtianity, we might take it from one of the greateſt and ſubtleſt Enemies it ever had; *Julian* I mean, who thought the diminiſhing of Schools and ſuppreſſing of Learning, the likelieſt Way to deſtroy it.

And as Human Learning hath been ſo conducive to the Purpoſes of Religion, both natural and revealed, ſo

Laſtly, Hath it been uſeful alſo to the Reformation of it, after it had been corrupted. *Popery* ſprang up in the darkeſt and moſt barbarous Ages of Chriſtianity, *in the Night when Men were aſleep, the Enemy ſowed theſe Tares* in the Church; when Learning degenerated into fabulous Legends and Monkiſh Stories; when, to underſtand *Greek* and *Latin*, was to be ſuſpected, and to believe the Antipodes, was eſteemed Hereſy; then was the Time to foiſt in thoſe falſe and ſpurious Readings into the Ancients, to put out feigned Books under falſe Names, and take the Advantage of an ignorant and undiſcerning Age, as diſhoneſt Perſons do of the Night: Then was the Time to introduce Purgatory and Tranſubſtantiation, and ſuch like Doctrines, as Articles of Faith.

And as theſe Corruptious crept into the Church, in theſe Times of Darkneſs

and

and Ignorance: ſo it is not to be doubted, that the reſtoring of Learning by *Eraſmus*, and others his Contemporaries, prepared the Way for the *Reformation*, and diſpoſed the World very much to receive it: Our wiſe Reformers very rightly judging, that Ignorance cannot be a true Mother of Devotion, in any Religion, which is *a reaſonable Service.*

Having treſpaſſed too much upon your Patience, I ſhall detain you no longer, but with a Word or two of our Wiſe Author, which I beg leave to addreſs by way of application to thoſe young Gentlemen, Candidates for Learning. *Fools*, ſays he, *deſpiſe Wiſdom and Inſtruction*; but *a wiſe Man will hear, and will encreaſe Learning. Wiſdom is the principal Thing, therefore get Wiſdom, and with all thy Gettings, get Underſtanding.* Prov. i. 7. Ver. 5. Ch. iv. 7.

The Manner of Expreſſion is very emphatical, and imports the Earneſtneſs and indefatigable Endeavours ye are to uſe for that Purpoſe: And as a Reward of your Pains, *Exalt her*, ſays he, *and ſhe ſhall promote you*; *ſhe ſhall bring you to Honour*; *when you embrace her, ſhe ſhall give to your Head an Ornament of Grace, a Crown of Glory ſhe ſhall deliver to you.* Chap. iv. 8, 9.

Be not diſcouraged at the Difficulties ye meet with in your firſt Purſuits of

Learning; it will (when obtained) abundantly recompence all your Labours.

So haply may ſome of you become, what ſome of your Predeceſſors in this School now are, an Ornament to the Senate-houſe, the Bench, and the City.

So ſhall ye lay in a Stock of agreeable Entertainment for your whole Lives, and procure Honour to yourſelves, and your Families. So ſhall ye be ſerviceable to the Publick in your ſeveral Stations; inſtrumental to the Glory of God, and the Promotion of Religion; and be a Credit to this Foundation.

FINIS.

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